

W^h **SHORT
CATECHISM**

Containing the

Principles

OF

RELIGION.

Very Profitable for all sorts
of People.

The Fifty One Impression.

L O N D O N,

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What ought to be the chief and
continual care of every man
in this life?

A. To glorifie a God, and save his b
oul. *a* 1 Cor. 10. 31. *b* Acts 86. 30, 31.
Matth. 16. 26.

Q. Whence must we take directions to
obtain hereunto?

A. Out of the Word of God *c* alone
John 20. 31.

Q. What call you the word of God?

A. The holy Scriptures immediately
inspired : which is contained in the
Books of the Old and New Testament.
2 Tim. 3. 16.

Q. What are the Books of the Old Testa-
ment?

A. Moses, *c* and the Prophets. *c* Luke
4. 47.

Q. Which are the Books of the New Testa-
ment?

A 2

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A. Matthew, Mark, Luke, and the rest, as they follow in our Bible.

Q. How may it be proved that the Books are the Word of God, immediately inspired by the Holy Ghost, to the Prophets and Apostles?

A. By the Testimony of the Church, constancy of the Saints, Miracles wrought to confirm the Truth, and the Antiquity thereof. f. 1 Pet. 1. 19. g. Rom. 6. 2. h. 1 Kings. 17. 24. Iohn 3. 3. Jer. 6. 1. Heb. 13. 8.

Q. How else?

A. By the k Stile, l efficacy, sweet consent, admirable doctrine, excellency of end, and the witness p of the Scripture self. k Gen. 17. 11. Psal. 50. 1. Isa. 42. 2. Gen. 2. 17. Exod. 20. 1, 2. Joel. 1. 1. 1 Cor. 11. 23. Iohn. 3. 36. 1 Cor. 1. 23. 1 Ps. 19. 8. Rom 15. 4. Acts. 5. 38. 39. Rom 7. 7. Zach 13. 2. Zeph. 2. 11. Acts 9. 5. 20. 21. Phil. 2. 12, 13. Rom 15. 12. 2 Cor. 8. 9, 10. m Gen 3. 15. & 49. 10. Isa. 9. 1. Dan. 9. 15. Mat. 1. 18. Acts 10. 43. n Psal. 119. 129. 138. 172. Deut. 4. 6. o Iohn 20. 31. p 2 Tim. 3. 16. 2 Pet. 1. 19.

Q. These Reasons may convince any, but are they never so obstinate; but are they sufficient?

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cient to perswade the heart thereof?

A. No. the Testimony of the Spirit is necessary, and only *r* All-sufficient for this purpose. *q* 1 Cor. 2. 14. *r* 1 John. 2. 20. 27.

Q. What are the Properties of the Scripture?

A. It is of divine Authority, the Rule of Faith and Mannors *u* necessary, *w* pure, *x* perfect, and *y* plain. *f* 2 Tim. 3. 16. *Eccles.* 12. 10. *Gal.* 6. 16. *u* Rom. 13. 14. *Psal.* 126. *x* 19. 7. *y* Prov. 8 9.

Q. For what end was the Scripture written?

A. To Teach, Instruct, Convince, Correct, and Comfort. 2 Tim. 3. 16. 17. Rom. 15. 4.

Q. Doth the knowledge of the Scripture belong unto all men?

A. Yes, all men are not only *a* allowed, but exhorted and commanded to *b* read, hear, and *c* understand the Scriptures. *a* John 5. 36. *b* Deut. 17. 18. 19. Rev. 1. 3. *c* Acts 8. 30.

Q. The Scriptures were written in Hebrew and Greek: How then shall all men read and understand them.

A. They ought to be translated into known

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known *d* Tongues, and *e* Interpreter *Du*
d 1 Cor. 14. 11. 19. *e* Neh. 8. 8. *Acts* 8. 3. *Job*

Q. What do the Scripture especiall
teach us? *Q*
A

A. The saving *f* knowledg of God, and Son,
Jesus Christ. *f* John 17. 3. Col. 2. 1. 2. *Q*
A

Q. How may it be proved, that there is
God? *u* *Jo*

A. By the *g* Works, and *h* Wonders
which are seen: the Testimony of *i* con- *Gho*
science, the Powers *k* of the soul, and the *A*
practises of *l* Satan. *g* Psal. 19. 1, 2. Isa. 41.
13. Rom. 1. 20. *Acts* 14. 17. Job. 21. 8. *Gal*
h Exod. 8. 10. & 2. 16. *i* Rom. 2. 15. Isa. 3.
14. Psal. 14. 5. & 53. 5. *k* Zech. 12. 1. Psal.
94. 8, 9, 10. *Rev.* 12. 7. 12. *com*
of h

Q. How else?

A. By the consent of Nations, defence *Wo*
of the *m* Church, *n* support and comfort *& 8*
of the godly: but principally by *o* the *C*
Scripture. *m* Psal. 9. 16. *n* & 58. 10. 12.
Jer. 33. *o* Isa. 42. 8. *d g*

Q. What is God?

A. He is a *p* Spirit, having his being *h b*
q himself. *p* John 4. 24. *q* Exod. 3. 13. *b J*
Ro

Q. How many Gods be there?

A. Only one *r* God, and three *s* Per-
sons, the Father, Son, and holy Ghost, *an*
r Deut. *b A*

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rete *Mat. 6. 4, 1 Cor. 8. 4, 6. / Matth. 22. 19.*

8.3 *John 1, 18. & 3. 16.*

ecial *Q. What is the property of the Father ?*

A. To be of himself, and to beget his Son, & John 1. 18. and 3. 16.

1.2 *Q. What is the property of the Son ?*

A. To be begotten of the Father. & John 3. 18.

ders *Q. What is the Propriety of the Holy*
con *Ghost ?*

th *A. To proceed from the Father, and*
4.1 *the Son. & John 15. 26. & Rom. 8. 9.*
8. *Gal. 4. 6,*

3 *Q. The Nature of God is infinite and in-*
fal *comprehensible ; how then may we conceive*
of him ?

A. By his Properties, and by his Works. & Exod. 34. 6, 7. & Psal. 19. 1.
nc *& 8. 1.*

om *Q. What are his properties ?*

2 *A. He is most a wise, b strong, c good,*
d gracious, e just, f merciful, g perfect,
h blessed, and i glorious. a Rom. 17. 27.
b Job. 12. 13. c Mat. 19. 17. d Exod. 33. 19
Rom. 5. 8. e Psal. 145 18. f Psal. 103. 11.
and 145. 8, 9. g Mat. 5. 48. Job. 35. 7, 8.
h Mark. 14. 16. i Rom. 3. 5. 1 Cor. 2. 8.

r. *Q. What are his Works ?*

A 4

A. They

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A. They are three, Decree, Creation and Providence.

Q. What is Decree?

A. That whereby God hath from Eternity set *k* down (with himself) whatsoever shall come to pass. *k* Ephes. 1. 11.

Q. What is Creation?

A. That whereby God made all things of *l* nothing in six *m* days. *l* Heb. 11. 3. *m* Exod. 23. 11.

Q. In what Form or Manner were Things Created?

A. In an excellent *n* order, and exceeding *o* good. *n* Jer. 10. 12. *o* Gen. 1. 13.

Q. For what end did GOD make Things?

A. For the praise of his Power, *p* Goodness, Wisdom, Perfection, and Freedom *p* Prov. 16. 4. Rev. 4. 11.

Q. What is Providence?

A. That whereby God doth *q* preserve and govern *r* all things, with all their actions. *q* Psal. 36. 6. 1 Tim. 4. 3. *r* Prov. 15. 3. Mat. 10. 29, 30, 31.

Q. What are the special creatures, made preserved, and governed by the Lord?

A. Angels *f*, and Men. *f* Heb. 2. 7. Col. 1. 16.

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Q. What was the state of man by Creation?

A. Marvelloust, holy, and happy.
t Eccles. 7. 29. or 31.

Q. Why say you that man was holy?

A. Because he was created after the Image of God, in Knowledg, Righteousness, any true Holiness. u Gen. 1. 26. Col. 3. 10. Ephes. 4. 23, 24.

Q. Wherein did mans happines consist?

A. in the injoying w of sweet peace and communion with God. w Gen. 1. 29.

Q. What further Priviledges did man enjoy in the state of innocency?

A. He was placed in xParadice, had liberty to eat of every Tree y of the garden, except the z Tree of Knowledg of Good and evil? And was made a Ruler of all a earthly creatures. x Gen. 1. 5. y Gen. 22. 16. x Gen. 2. 17. a Gen. 2. 9. Psal. 8. 6.

Q. Were these things bestowed upon man that he might live as he list?

A. No, but that he might serve b the Lord his Maker, who therefore gave man a c Law, binding him always to perfect obedience. and a special commandment to try him. b Rev. 4. 11. Psal. 95. 6. c Rome. 2. 4.

Q. What was that special commandment?

A. of

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A. Of the Tree of Knowledge of good and evil. thou shalt not eat: for in the day that thou eatest thereof, thou shalt die the death. *d* Gen 2. 17.

Q. Death we hear was threatned if he disobeyed; what promise was made to encourage him to his Duty?

A. The continuance both of himself, and his Posterity, in the good estate. Gen. 2.9.

Q. Did man continue in that good estate?

A. No, but he fell from *f* God through the enticement of Satan. *f* 1 Tim. 14.

Q. How did he fall?

A. By sinning wilfully *g* against God. *h* transgressing his Law. *g* Eccles. 29. or *31.* *h* Rom. 5. 12. John 3. 4.

Q. What was the sin he did commit?

A. The eating *i* of the forbidden fruit. *i* Gen. 3. 6.

Q. Did all Mankind sin in Adam?

A. Yes, *k* for we are all in his loins. *k* Rom. 5. 12. 1 Cor. 5. 22. Heb. 7. 9. 10.

Q. What is the state of all men by reason of Adams fall?

A. They are dead in sin, and bond-slaves of Satan. Ephes. 2. 1. 2.

Q. How doth that appear?

A. In

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A. In that they are altogether *m* unable to do good, and *n* prone to evil continually. *m* 2 Cor. 3. 5. *n* Gen. 8. 21.

Q. What fruits proceed from this original corruption?

A. Evil *o* thoughts, words, *p* and works, *o* Gen. 6. 5. *p* Gal. 5. 19.

Q. Are all the actions of natural men evil continually?

A. Yes. for they *q* fail in many things, and therefore as they come from them, they are odious *r* unto God. *q* Mat. 12. 30. *r* Prov. 28. 9.

Q. What punishment are due unto man, by reason of those things?

A. All Woe, *f* and Misery, Temporal, Spiritual, and Eternal. *f* Lam. 3. 37. Rom. 6. 33. Gal. 28. 9.

Q. What are the Temporal miseries?

A. Gods curse upon the *t* Creatures, on *u* mans body, sense, name, friends, whatsoever he takes in hand: and death *w* it self. *t* Rom. 8. 20. *u* Deut. 28. 15. 16. &c. *w* Rom. 6. 21.

Q. What are the Spiritual miseries?

A. Blindness of *x* mind, the spirit of *y* slumber and giddiness, horreur of *z* conscience, hardness of *a* heart, a Reprobate sense,

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sense *b*, and *c* strong delusions. *x* Isa. 6.9.

y Rom. 11.8. *z* Mat. 27.3,4,5. *a* Exod. 7.

3. *b* Rom. 12.8. *c* 2 Thes. 2.11.

Q. What is the eternal misery?

A. Everlasting *d* damnation. *d* Rom. 6.23.

Q. After man doth know his misery, what is to be learned in the next place?

A. The true means how he may escape the aforesaid *e* misery, and *e* restored to *f* happiness. *e* Acts 2.37. *f* Acts. 16.33.

Q. By what means may we escape this misery, and recover this happiness?

A. Only by Jesus *g* Christ. *g* Acts. 4.12.

Q. What is Jesus Christ?

A. The eternal Son *h* of God who in time became man for his Elect. *h* Gal. 4.4. 5.

Q. How many things are we to consider in Christ?

A. His *i* Person, and his *k* Office. *i* Col. 2.9. *k* Heb. 2.16.17

Q. What is his Person?

A. It is God *l* and Man, united together into one *m* Person. *l* John. 1.14. Rom. 9.5. Isa. 7.14. *m* 1 Cor 8.6.

Q. Being God before all times, how could he be made man?

A. He

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A. He was conceived by the *n* Holy Ghost, born of the Virgin *Mary*, according to the *o* Prophets. *n* Luke 1.35. *o* Gen. 3.15. Isa. 7.14. and 11.1.

Q. Why was Christ conceived by the Holy Ghost?

A. That he might be pure without sin, wherewith all are stained that are conceived after the ordinary *q* manner. Luke. 1. 35. *q* John. 3. 6.

Q. Why was he God?

A. That he might bear the weight of Gods wrath, without sinking under it, overcome death, be the head of the Church, repair his Image in us, conquer the enemies of our salvation, and defend us against them.

Q. Why was he a Man?

A. That he might suffer death for *r* us, and sanctifie our *f* nature, and that we might have access with *t* boldness to the Throne of Grace. *r* Heb. 2.14. *f* & 2.11. *t* and 4.15,16.

Q. What is his Office?

A. To be a Mediator, *n* to reconcile God and man. *n* 1 Tim. 2.5.

Q. How did he that?

A. By his fulfilling *w* the Law, and by his

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his *x* sufferings. Mat. 2. 15. *x* Heb. 9. 15.
Rom. 5. 10, 12, 23.

Q. What understands you by his sufferings?

A. His voluntary *y* humiliation both in
z soul and body, his *a* crucifying, death,
b burial, and abiding *c* under the dominion
of death for a time. *y* Phil. 2. 5, 6, 7, 8
z Isa. 52. 10. Mat. 26. 28. Heb. 9. 14. *a* Luke
23. 33. *b* 1 Cor. 15. 3. 4. *c* Acts. 2. 27.

*Q. Did Christ alwayes abide under the
power and dominion of death?*

A. No, for the power of Death being
d subdued, the third *e* day he rose again,
ascended *f* into Heaven, and sitteth at the
right hand of the Father. *d* Acts. 2. 31.
e 1 Cor. 15. 3. 4. *f* Mark 16. 19.

*Q. What are the special parts of Christs
Mediatorship?*

A. He is a Prophet, *b* Priest, and
i King. *g* Acts 3. 21. *b* Heb. 1. 17. *i* Psal.
110. 1.

Q. Why was Christ a Prophet?

A. To reveal unto us the way to *k* ever-
lasting life. *k* Luke 4. 18. 19.

Q. Why was he a Priest?

A. To purchase for us *l* righteousness,
and life eternal. *l* Heb. 5. 9.

*Q. What are the functions of his Priestly
Office?*

A m Of.

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A. m Offering up himself a sacrifice once for all, and making request for us.

Heb. 5. 1. & 7.25. & 9.26,

Q. Why was Christ a King?

A. To bridle and *n* subdue all his Enemies; but to *o* gather, and *p* govern his Elect and Chosen. *n* Col. 2. 15. Psal. 110. 1.2. 1 Cor. 15. 28. *o* John. 10. 6. Hag. 2. 7. *p* Ezek. 24.23,24.

Q. What benefit do we receive by the Death and Resurrection of Christ?

A. We are Redeemed from the *q* guilt of punishment, and power of *r* sin, and shall be raised *f* up at the last day. *q* Gal. 3. 13. Col. 14. *r* Luke 1. 74. Tit. 3. 14. *f* Cor. 15. 13.

Q. How are we Redeemed from the guilt and punishment of sin?

A. God the Father accepting the death of Christ as a full ransom, *t* and satisfaction to his Justice, doth freely discharge and acquit us from all our sins. *t* Rom. 3. 24. 25. Col. 1. 14.

Q. How are we Redeemed from the power and tyranny of sin?

A. Christ by his death killed *n* sin in us, and by his Resurrection, doth quicken us to newness of life. *n* Rom. 6.

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Q. What are the benefit of Christs ascension, & sitting at the right hand of the Father?

A. The leading *u* of Captivity Captive, the giving of Gifts unto men, the pouring *x* of his Spirit upon his People, and *y* the preparing *y* a place for them. *u* Ephes. 4.8. *x* Acts 2.16.27. *y* John 14. 3.

Q. What are the benefits of his Intercession?

A. The persons of the faithful do always remain just, and their works *z* acceptable in the sight of God, hereby also they are defended against the accusation of all their enemies. *z* Pet. 2.5. Gen 4.4. Exod. 28.38.

Q. How will the knowlede of these things work in the heart of him whom God will save?

A. It brings him to a serious consideration of his own estate, to grieve *b* for sin, and the fear of Gods displeasure, whereby the *c* heart is broken and humble, *a* Jer. 8. 6. 7. Luke. 15.17. *b* Acts 3.37. *c* and 9.6.

Q. What else will this knowledge work?

A. It will bring a man to confess his sin, highly to *e* prize Christ, and hunger after him, until he obtain his desire

d Luke

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Luke 15. 18. e Mat 13. 44. f Isa. 55.
John 7. 34.

Q. *How are we made partakers of Christ
with all his benefits?*

A. By Faith *g* alone. *g* John 3. 16. and
1. 12. Acts 13. 29.

A. A resting upon Christ *h* alone for
salvation. *h* Psal. 3. 12. Acts 16. 31.

Q. *What is the ground of Faith?*

A. The free Promises *i* of God made in
Christ, concerning the forgiveness of sins,
and eternal righteousness. *i* Rom. 4. 22.
Heb. 11. 11.

Q. *How is Faith wrought in us?*

A. Inwardly by the Spirit, as the *k* Au-
thor, and outwardly by the *l* Preaching of
the Word, and Catechising, as instruments
thereof. *k* Acts. 16. 14. *l* Rom 10. 14.
Heb. 5. 11, 12. & 6. 1.

Q. *How doth the word work faith in us?*

A. By shewing us our *n* misery, and the
true means of our *o* recovery, encouraging
p us being humbled to receive the Promises
of the Gospel. *n* Rom. 7. 7. Gal. 3. 22.
o Gal. 4. 5. *p* Mat. 11. 28. Isa. 61. 1, 2, 3.
Rev. 22. 17.

Q. *How doth the Spirit work by the word?*

B

A. It

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A. It doth teach us wisdom, to apply things generally spoken, particularly to ourselves, secretly upholdeth *r* against despair *f* stirreth up in us good desires, doth soften *t* the heart, *u* and draw us to rest upon Christ for our salvation, before we have the feeling of comfort. *q* Ezek. 36. 27. 31. *r* Psal. 51. 12. *f* Phil. 2. 1. *t* Ezek. 11. 19. and 32. 6. *u* John 6. 44. *w* Mat. 11. 28, 29.

Q. By what means is Faith encreased?

A. By hearing the same *x* word Preached, and Catechised; and likewise by earnest Prayer. *x* 1 Pet. 2. 2. Luke 17. 5.

Q. How must we hear that we may get profit?

A. With *z* reverence and *a* meekness, *b* joy, *c* a longing desire to learn, and giving *d* credit to the truth. *z* Isa. 66. 2. 5. *a* Jam. 2. 21. *b* Mat. 13. 44. *c* 1 Pet. 2. 2. *d* Heb. 4. 12.

Q. How else?

A. We must meditate *e* of that we hear, apply it to our selves, confer *f* of it with others, and with *g* diligence set about the practice of what is required. *e* Psal. 1. 2. and 119. 13. 15. *f* John 4. 35. *g* Isa. 2. 3. Luke 2. 15.

Q. What is Prayer?

A. It

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A. It is a calling upon God in the name of Christ, with the *h* heart, and sometimes with the voice, according to his will, for ourselves *i* and others. *h* Exod 14. 15. Sam. 1. 3. *i* 1 John. 5. 14.

Q. To whom must we pray?

A. To God alone; in the name *k* of Christ. *k* 1 John 16. 33.

Q. Ought we not in Prayer to make particular confession of our sins?

A. Yes, so far as we can *l* come to the knowledge of them; and thus must we do with *m* grief, hatred and shame, freely *n* confessing and condemning our selves before God, *o* with broken and contrite hearts. Sam 12. 19. Psal. 19. 12. *m* Neh. 8. 9. Neh 9. 33. *o* Zech. 1. 9. 10.

Q. What are the parts of Prayer?

A. Petition. and Thanksgiving.

Q. What is *P*etition?

A. It is a Prayer, wherein we desire *e* *p* preventing or *q* removing of things hurtful, and the obtaining of things needful, either for this life, or for that which is to come. *p* Isa. 37. 20. Mat. 6. 13. *q* Psal 6. 2, 3, 4.

Q. How must we make our requests that they may be heard?

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A. With *r* understanding, *s* feeling
our wants, *t* fervency, *u* reverence,
w to speed, and *x* love. *r* 1 Cor. 14.
s Mat 11. 28. *t* Jam 5, 16, 17. *u* Ecc.
w 1 Tim. 2. 1. *x* Mat 6. 14. Mark 11.

Q. What is Thanks-giving?

A. It is *y* Prayer, wherein we re-
thanks to God for his *z* general goodness
and particular *a* favours. *y* 1 Sam. 2.
Psal. 136. 1. &c. *a* Psal. 103. 1, 2, 3.

Q. What things are required in Thanks-giving?

A. Love to *b* God, and joy in
mercy: *a* desire to draw *d* others to
and glorifie God, and an endeavour
proceed in godliness our selves. *b* Psal.
1. 2. *c* Psal. 126. 12. *d* Psal. 34. 11. D.
6. 10. 12, 13.

Q. What rule of direction is there, ac-
cording to which we ought to frame our Prayer?

A. The general direction is the Will
of God, the more special is the Word
of Prayer.

Q. How many things are to be considered
in the Lords Prayer.

A. Three: The Preface, the Prayer
itself, and the Conclusion.

Q. Which is the Preface?

A. O

A. Our Father which art in Heaven.

Q. What learn you out of this Preface?

A. That God is our Father, by Grace and Adoption, through Jesus Christ, glorious in Majesty, and infinite in Power, and both can, and hath promised to help us.

Q. What are you to consider in this Prayer?

A. Six Petitions, and a Thanksgiving.

Q. Which is the first Petition?

A. Hallowed be thy Name.

Q. What desire you of God in this Petition?

A. That Gods infinite excellency may be magnified by us on earth, in heart, word and deed.

Q. Which is the second Petition?

A. Thy Kingdom come.

Q. What did you desire of God in this Petition?

A. That Christ would convert such as be under the Power of Satan, rule in the hearts of his chosen by his Spirit here, and perfect their salvation in Heaven hereafter.

Q. What is the third Petition?

A. Thy will be done on Earth, as it is in Heaven.

Q. What desire you of God in this Petition?

A. That whatsoever God willeth in word, might be obeyed chearfully, speedily, faithfully, and constantly, by men on earth. As the Angels do in Heaven.

Q. Which is the fourth Petition?

A. Give us this day our daily bread.

Q. What desire we of God in this Petition?

A. That God would bestow on us things necessary for this life, as Food, Maintenance, &c.

Q. Which is the fifth Petition?

A. And forgive us our trespasses, as thou forgive them that trespass, against us.

Q. What desire you of God in this Petition?

A. That God in his free mercy, in Iesus Christ, would fully pardon all our sins, as we do pardon the wrongs and injuries we receive from others.

Q. Which is the sixth Petition?

A. And lead us not into temptation, but deliver us from evil.

Q. What desire you of God in this Petition?

A. To be freed from trials, so far as it may

may stand with the good pleasure of God,
and alwayes to be delivered from the evil
thereof, that we faint not under them, or
be soiled by them.

*Q. Which is the Thanksgiving in the
Lords Prayer?*

*A. For thine is the Kingdom, the
Power, and Glory, for ever and ever.*

*Q. Do not these words contain a Reason
also, why we beg the former blessings at the
hands of God?*

*A. Yes: for seeing the Kingdom, Po-
wer, and Glory, is the Lords, we should
call upon him in all our necessities.*

*Q. What is the conclusion of the Lords
Prayer?*

*A. Amen, which is witnessing our faith,
and the desire of things prayed for.*

Q. What doth Amen signifie?

A. So it is, or So be it.

Q. What must we do after we have pray'd?

*A. Observe how we speed, and what
answer we receive. f Psal. 3. 4. & 95. 8.*

Q. What benefit shall we gain hereby?

*A. It will stir up the heart to thankful-
ness, remove dulness, and negligence in
this duty, strengthen our faith, and en-
flame our hearts with zeal, joy, and love*

love. *g* Psa 31, 21, 22. *b* Psa 88. 13. &
2. *i* Psal, 4, 3. *k* Psa. 110. Psal 21, 6, 7.

Q. What must we do, if God answer us
at the first or second time?

A. Examine how *l* we pray, and con-
nue *m* fervent therein, waiting upon
n Lord until we speed. *l* Jam 4. 3. *m* Lu
18. 1. n Heb. 2. 3. Psal. 5. 3.

Q. Who ought to pray?

A. Though God require it of all *m*
upon Earth, yet it more specially belong
eth to the Members o of the Church mi
tant. o Mat. 7. 7. 8.

Q. Who can, and may pray, with hope
speed?

A. Only they that depart *p* from in-
quity. *p* Psal. 66. 18.

Q. For whom must we pray?

A. For all sorts of men now *q* living,
that shall live *r* hereafter, but not for *s* the
dead. *q* 1 Tim. 2. 12. *r* John. 17. 20.
Luke 16. 24, 25.

Q. May men content themselves to pray
in private only or in publick?

A. Not but they must use both *t* publick
and *u* private prayer, *t* Acts 2. 42. *u* Luke
11. 1.

Q. What other means hath God appointed
to encrease Faith?

A Short Catechism.

3. & 6, 7. *A.* The due administration and receiving of the Sacraments. *w* Gen 17. 9, 12, 11. Rom. 4. 11.

Q. Who ought to administer the Sacrament?

A. Only they that are *x* lawfully called thereunto by the Church. *x* Heb. 5. 4.

Q. What is a Sacrament?

A. A Seal of the *x* Covenant of Grace. *x* Rom 4. 11.

Q. In what words is this Covenant expressed in the Scripture?

A. I will be thy *y* God, and thou shalt be my people. *y* Jer 31. 33.

Q. What are the parts of a Sacrament?

A. Two: an outward visible sign sanctified, to present and seal another thing to the mind and heart; and an inward Grace which is the thing signified.

Q. Who is the Author of the Sacrament?

A. The Lord *z* only, who made the Covenant. *z* Isa. 7. 14. & 38. 7.

Q. How many Sacraments be there?

A. Two: *a* baptism, and the Lords *b* Supper. *a* John 1. 26. *b* Luke 22, 19, 20.

Q. What is Baptism?

A. A Sacrament of our *c* engrafting into Christ, communion with him, and entrance

trance into the Church. Matthew 28. 19.
Acts 8. 38.

Q. What is the outward sign?

A. Water *d* wherewith the party baptized is washed, *e* by dipping or sprinkling, in the Name of the Father, Son, and Holy Ghost. *d* Acts 10. 47. *e* Mat. 3. 6. 11. 12. 16. Acts. 16. 15. Mat 28. 19.

Q. What is the inward grace, or thing signified?

A. Forgiveness *f* of sins, and *g* sanctification. *f* Mat. 1. 4. Acts 2. 38. *g* Tit 3. 5.

Q. To what condition doth the party baptized bind himself?

A. To believe in *h* Christ, and forsake *i* his sin. *h* Acts 8. 37. *i* Mark 3. 8.

Q. How often ought a man to be baptized?

A. It is enough *k* once to be baptized, For Baptism is a pledg *l* of our new Birth. *k* Acts 7. 8. *l* Tit 3. 5.

Q. Who ought to be baptized?

A. Infidels *m* converted to the Faith, and the Infants *n* of one or both Christian Parents. *m* Acts 8. 12. *n* Acts 2. 39. 2 Cor 7. 14.

Q. What is the Lords Supper?

A. A Sacrament of our *o* continuance and growth in Christ. *o* 1 Cor 10. 16.

Q.

8. 19

Q. Who is the Author of this Sacrament ?

A. The b Lord Iesus, in the same night that he was betrayed. b 1 Cor 11. 23. 24.

Q. What was the outward sign ?

A. Bread e and Wine, with the actions pertaining to them, as breaking g giving, receiving, eating, and drinking. e Mat 26 27, 28.

Q. What is the inward grace ?

A. Christ d with all the benefits of his death and passion. d 1 Cor 11. 24.

Q. What is the duty of a Minister, in the administration of the Sacrament !

A. To consecrate e it, by declaring the institution thereof, and prayer joined with thanksgiving; as also to break the bread, and afterwards to deliver the bread and wine to the people. e 1 Cor 11. 23, 24. Mat. 26, 27, 28. Mark 14, 22. Luke 22. 19.

Q. What is hereby signified ?

A. The actions of God the Father offering Christ to all, and bestowing them f effectually upon the worthy Receiver. f 1 Cor. 10. 16,

Q. What is the duty of the Receiver ?

Q. To receive g the Bread and Wine delivered, and to eat and drink thereof. g Mat 26. 27. 1 Cor. 11. 23, 24.

Q. What is signified thereby ?

A.

A. Our *b* receiving, and feeding upon Christ by Faith. *b* 1 Cor. 10. 16.

Q. It is sufficient to receive this Sacrament once?

A. No: but we must receive it often. *a* Acts 2. 2. & 20. 7.

Q. For what end and use ought we to receive this Sacrament?

A. To *k* confirm our faith, communion with Christ, and all saving graces in us; to keep *l* in remembrance the Lords death, until he comes again, and to testifie *m* our love one to another. *k* 1 Cor. 10. 16. *l* 1 Cor. 11. 24. 26. *m* 1 Cor. 12. 13.

Q. What is the danger of unworthy receiving?

A. Unworthy receivers are guilty of the Body and Blood of the Lord, and *n* do eat and drink judgment unto themselves. *n* 1 Cor. 11. 27. 29.

Q. Who are to receive this Sacrament?

A. Such as know their misery by sin, the remedy thereof in *o* Christ, and *p* the Doctrine of the Sacrament, with all earnestness, *q* longing to be satisfied with the Bread of life. *o* Mat. 11. 28. *p* Exod. 12. 26. 27. *q* Rev. 22. 17.

Q. What else is required in them that come to this Table?

A.

A short Catechism.

A. A renewed *g* hatred of all sin, an hearty endeavour to overcome natural passions, and an utter and well advised *r* forgiveness of grosser sins, willingness *f* to be strengthened in faith, and a *t* longing desire for the good of our Brethren. *g* Luke 3. 12. 13. Mat 11. 19. *r* Luke 14. 28. 29. &c. *f* Mat 5. 6. Mark 11. 25. *t* Mat 5. 23. 24.

Q. What if a man find himself weak in faith, full of doubtings?

A. He must bewail his *u* unbelief, pray for faith, and seek to have doubts resolved, and so receive to be further *w* strenghtned, *u* Mark 2. 24. *w* Judges 6. 36. 37. Exod. 12. 1, 2, 3, 4.

Q. How ought a mans heart to be affected in receiving the Sacrament?

A. With *g* reverence, joy, and *b* comfort, meditating *i* on the outward signs, and what they signifie; that dainties prepared, and love of him that prepared them, our Communion with Christ his Graces, and his faithful People, whereby the heart is prepared to Thanksgiving. *g* Exod 3. 5. Gen 28. 17. *b* Deut 16. 15. 1 Cor 11. 25. *i* 1 Kings 1. 66.

Q. What must we do after we have received?

A. We

A Short Catechism.

A. We must endeavour to find an encrease of *k* faith, love, and saving grace, will abounding more and more in well doing, *k* Prov 4. 11. Ezeck 47. 12.

Q. What Order hath the Lord left in his Church, to keep his Ordinance from contempt?

A. The utterly *l* should be admonished, the obstinate *m* excommunicated, and the penitent (after their fall) restored, and *n* comforted. *l* 1 Thes 14. *m* 1 Cor. 5. 5. *n* 2 Cor 2, 6, 7.

Q. Besides the fore-mentioned Means, are there not some other, profitable for the encrease of Faith?

A. Yes, *o* reading or hearing the Scriptures read, in *p* publick, and *q* in private *r* meditation, and *s* conferences. *o* Rev. 1. 3. *p* Acts 31. 15. *q* Acts 8. 30 *r* Luke 3. 51. *s* Hab. 3. 13. *s* Sohn 4. 25.

Q. Hitherto of the ordinary means whereby Faith is increased; be there not also some extraordinary means?

A. Yes, and these by holy *a* Fasting, holy *b* Feasting, and religious *c* Vows. *a* Luke 5. 35. *b* Esth 9. 17. *c* Psal. 50. 14.

Q. What is holy Fast?

A. Religious *d* abstinence from all the labours

labours *e* of our calling, and *f* comforts of
this life, so far as comeliness and necessity
will permit; that we might be more seri-
ously *g* humbled before God, and more fer-
vent in prayer. *d* Esth 4. 16. *e* Livet. 23.
28. *f* Exod 35, 5. *g* Deut 9, 9, 11. Levit.
23, 27.

Q. When ought we to fast?

A. When we feel or *h* hear some grie-
vous calamity upon us, or hanging over our
heads, want of some special blessings, are
pressed with some special sin, or go above
some *i* weighty matters. *h* Esth 4. 16.
Ezra. 8. 21. *i* Acts 13. 2.

Q. What is an holy feast?

A. An extraordinary *k* Thanksgiving
for some notable deliverance out of some
desperate danger, testified with feasting
before God with joy and gladness, sending
presents to our friends, and *l* portions to
the needy. *k* 1 Chron 16. 8. & 29. 10, 11.
Neh 8, 10. Esth 9. 22.

Q. What is a religious Vow?

A. A solemn *m* promise unto God,
made by a fit person, of some lawful thing
which is in his choice to testifie his love
and thankfulness. *m* Deut 23, 21, 22.
Psal 116, 13.

Q. Can

A Short Catechism.

Q. Can faith being wrought and confirmed in us, be fruitless and unprofitable?

A. No, for it worketh o by Love.
Gal 5. 6.

Q. What is the principall work of Faith?

A. It purifieth the heart. Acts 15. 9.

Q. What followeth thereupon?

A. A fighting and combating against sin and corruption. Gal 5. 17.

Q. What else?

A. A renouncing p of all evil in affection, and of gross q sin, in life and conversation. p Acts 2. 28, q Acts 19, 18, 19.

Q. What is a third thing that followeth hence?

A. Love, and delight in that which is good, joyned with a sincere desire, purpose, and endeavour f daily to amend whatsoever is amiss, and to lead a life according to the Law of God. r Psal 116. 9. f Phil 3. 13, 14. Acts 11. 23. r Ps. 119.

Q. Wherein is the Sum of the Law contained?

A. In the Ten Commandments. Deut 10. 4.

Q. How are they divided?

A. In two Tables. Deut. 5. 3, 22. ap 10. 12.

A short Catechism.

Q. Which are the Commandments of the first Table?

A. The four first, and they teach the duty which we owe unto God immediately.

Q. Which are the Commandments of the second Table?

A. The six last, which instruct us in our duty towards our Neighbour.

Q. Which is the first Commandment?

A. I am the Lord thy God, &c. Thou shalt have, &c.

Q. Which is the general duty required in this Commandment?

A. That in mind, will, affections, and in the effects of these, we take the true God and Christ to be our God.

Q. What is the general sin forbidden?

A. All failing to give God that foresaid honour which is due unto him, or else in whole, or in part, giving it to any other.

Q. Which is the second Commandment?

A. Thou shalt not make to thy self, &c.

Q. Which is the general Duty which this Commandment requireth?

A. That we do Worship the true God purely, according to his will.

Q. What is the general sin forbidden?

A. All omission of Gods true Worship
C when

A short Catechism.

when it is required ; and all false-worship
either invented by others , or taken up
our own heads.

Q. Which is the third Commandment ?

A. Thou shalt not take the name,

*Q. What is the general duty required in the
Commandment ?*

*A. That we use the Titles, properties,
Work, and Ordinances of the Lord, with
Knowledge, Faith, Reverence, Joy, and
sincere in thought, word and conversation.*

Q. What is the general sin forbidden ?

*A. Omitting the duty here required
using the Lords name when we ought not
or otherwise than we should.*

*Q. When is the Name of God taken on
ways than it should ?*

*A. When it is used ignorantly, supersti-
tiously, without faith, rashly not to a right
end, hypocritically, falsely, against Con-
science ; and when men name themselves
Christians, but live scandalously.*

Q. Which is the fourth Commandment ?

A. Remember the Sabbath-day,

*Q. What is the general Duty here re-
quired ?*

*A. That the whole Sabbath, or Lord
day be set a part from all common*

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holy to the Lord, both publickly, and
privately, in the practice of the duties of
necessity, holiness and mercy.

Q. What is the general sin here forbid-

A. All neglecting of the Duties of that
day, or prophaning of that day by need-
less works, words, thoughts, about our
business, or Recreations.

*Q. What day is to be set apart as holy to
the Lord?*

A. It is morral and perpetual to keep
the first day in seven holy, from the Creation,
to the Resurrection of Christ, the seventh
day was instituted: after Christ his Resur-
rection, the first day of the week was or-
dained, and is to be kept for ever.

Q. Which is the fifth Commandment?

A. Honour thy Father & Mother:

*Q. Who are to be understood by Father
& Mother?*

A. Not only natural Parents, but also
superiours in Office, Age and Gifts.

Q. What is it to honour?

A. To acknowledge the excellency that
is in men by vertue of their place, and so
to behave our selves accordingly towards

A short Catechism.

Q. Are only the Duties of Inferiours here intended?

A. No, but of Superiours & equals also.

Q. What then is the main Duty of the Commandment?

A. That we be careful to observe the Order which God hath appointed amongst Men, and do the duties which we owe unto them in respect of their Place and Degree.

Q. What is the Duty of Inferiours?

A. They must be subject, reverent, and thankful to their Superiours, bearing with their wants, and covering them in love.

Q. What is the duty of Superiours?

A. To carry themselves gravely, meekly, and after a seemly manner towards the Inferiours.

Q. What is the duty of Equals?

A. To regard the dignity and worth of each of other, modestly to bear themselves one towards the other, and in giving honour to go one before another.

Q. What is the sixth Commandment?

A. Thou shalt do no Murder.

Q. What is the general Duty of the Commandment?

A. That by all means lawful, we desire

A Short Catechism.

and study to preserve our own Persons
and the person of our Neighbour.

Q. What is the General sin here forbid-
den?

A. All neglect of our own, or our neig,
ours preservation, or desire of our own
their hurt, conceived in heart, or declar-
in word, gesture and deed.

Q. Which is the seventh Commandment?

A. Thou shalt do no Murder.

Q. What is the general duty of this Com-
mandment?

A. That we should keep our selves pure
soul and body, both towards our selves
and others.

Q. What is the general sin forbidden?

A. All uncleanness of heart, speech,
ature, or action, together with all the
uses, occasions, and sins thereof.

Q. Which is the eight Commandment?

A. Thou shalt not steal.

Q. What is the general duty of this Com-
mandment?

A. That by all good means we further
outward estate of our selves, and of our
neighbours.

Q. What is the general sin forbidden?

A. All neglect to further our own, or

A Short Catechism.

our Neighbours wealth, all impeachments or hinderance thereof, and all encroachments thereof by unjust and undirect dealing.

Q. Which is the ninth Commandment?

A. Thou shalt not bear false witness against thy Neighbour.

Q. What is the general Duty herein required?

A. That by all means we seek to maintain our own and our Neighbours good name, according to the truth, and a good conscience.

Q. What is the general sin forbidden?

A. All failing, to procure, defend, or further our own and our Neighbours credit, all unjust defence, wrongful suspicion and accusation of our selves or others.

Q. Which is the tenth Commandment?

A. Thou shalt not Covet, &c.

Q. What is the general duty herein commanded?

A. That we be truly contented with our own outward condition, and heartily desire the good of our Neighbour, in all things belonging unto him, great and small.

Q. What is the general sin forbidden?

A. All thought, of mind, wishes, and desires of heart, and delightful remembrance

A Short Catechism.

brance of evil against contentedness.

Q. Is any man able to keep this Law?

A. Not perfectly, for the *a* godly often fail, the most holy *b* fail always in their best duty: But the Child of God ought *c*, may, and usually *d* doth walk according to the Law sincerely. *a* Jam. 3. 2. *b* Exod. 28. 36. 37. 38. *c* 3 John 2. 14. Iohn 14. 15. 21. *d* 1 Kings 15. 4.

Q. Should not a Christian omit doing of good altogether, seeing he cannot do it in that measure God requireth?

A. No: but with diligence, and *e* simpleness of heart, strive against corruption, look for *f* the assistance of Gods Spirit, and labour to *g* grow in grace. *e* 2 Cor. 7. *f* 2. Chron. 16. 9. Phil. 4. 15. *g* 1 Pet. 2. 2. & 2 Pet. 3. 18.

Q. What means should a man use to grow in grace?

A. He must throughly *b* examine his ways, judge *i* himself, watch *k* over his heart at all times, in all places, occasions, and conditions, redeeming the *l* time to store his heart with good, and preserve *m* his faith. *b* Hag. 15. 7. *i* 1 Cor. 11. 31. *k* 2 Tim 4. 5. *l* Ep. 5. 16. *m* Heb. 10. 35. 36. 38.

Q. What else?

A. He must take unto π him the whole Armour of God, and with care, uprightness and constancy, use the means of grace before prescribed, in one estate p , as well as in others. π Eph. 6. 13. \circ Prov. 21. 11. Col. 4. 22. p Job. 37. 10.

Q. What priviledges doth God afford his Children in this life unto his Children, who labour according to his will to encrease in grace?

A. They may be assured *q* of his favour of the
and fatherly *r* cares over them, the *s* direction
of his spirit, their *t* growth in grace, also to
perseverance to the end. *q* John. 3. 116. 1 Tim. 4. 10. Mat. 10. 30. Q.
Psal. 141. 10. *t* Col. 1. 9, 10. *u* Phil. 1. 6. *h* e u

Q. What other priviledges doth God afford A.
unto them? life, pr

A. They are *u* kept from, comforted *he* in
w in, and delivered *x* out of many trou-
 bles: taught to use *y* all estates aright, and
 preserved from foul offences, enabled to *ea*th
 rise again if they fall, instructed to live *a* hon. *s*
a Godly life, and have possession *b* of the Q.
 Word. *u* Psa. 32. 10. *w* Acts 16. 25. *x* Prov. *an to*
 11. 8. *y* Lam. 3. 27. Phil. 4. 12. Luke 16. *A.*
 Psal. 37 23, 24. *a* Eph. 2. 10. *b* Luke 8. 15. *pages*

Q Do all the Godly, or any, at all times enjoy all these priviledges?

A. No:

A Short Catechism.

A. No: some are ignorant of them, not believing, or at least very faintly, that there be any such. Others are careless, who prize them not, and so take not pains for these things as they ought.

Q. What other hindrance do deprive Christians of enjoying these priviledges?

A. Inordinate *c* passions, as fear, anger self-love, pride, love of pleasures, cares of the world, earthly encumbrances, and inconstancy in good duties, temptations also to distrust, to keep under many. *c* 16 am. 4. 1, 2.

Q. How should a man bridle and reform these unruly passions?

A. Let him highly esteem a Christian life, pray, earnestly, set himself most against the infirmities that be strongest in him, shun the occasions of sin, hide the *m* commandment in his heart, and *n* apply the death of Christ, for the killing of corruption. *m* Psal. 119. 11. *n* 1 John 5. 4.

Q. How may a man overcome his temptation to distrust?

A. He must not give credit *o* to Satans suggestion against Gods truth: but consider of Gods *p* power, *q* goodness, *r* unchangeableness, former *s* mercies, and free
t grace

A short Catechism.

t grace in giving us his Son, so that weakness, unworthiness, want of feeling comfort should not dismay him. *o* Mat. 3. 4. *p* Mat. 8. 2. Isa. 40. 27. 28. *q* Ps. 51. 18. *r* Jer. 31. 7. *s* Psal. 77. 11, 12. *t* Rom. 5. 1. 2.

Q. What else must we do?

A. He must consider what promises the Lord hath made to *x* keep, and uphold him in what encouragement *w* he hath given him to believe, and how acceptable *x* a thing it is that he should do. *u* Mat. 16. 18. Luke 22. 32. *w* John 3. 23. *x* Mat. 8. 10. & 15. 28. Rom. 4. 20.

Q. What other things is to be learned for the overcoming of these Temptations?

A. Who must judge of our selves not by our own *a* present feeling, or by our own *b* discerning the fruits of grace, but by that *c* we have felt, and the *d* fruits of grace which appears to others. *a* Psalm 77. 11. *b* 1 Cor. 2. 10. 11. *c* psal. 111. 6. 119. *d* 132. 51, 10.

Q. What may be a further help?

A. It is good to *e* examine our hearts, and use the advice of *f* others, but we must know withal the groaning *g* after, and labouring to rest our wearied Souls upon the promise of Grace, being never satisfied

until

until our doubtfulness be removed, which will bring a good end. *e* Psal. 4.4. *f* 1 Thes. 5. 14. *g* Mat. 12. 28.

Q. Doth the fruits of the Spirit always appear to the faithful?

A. No: they are obscured in h our first conversion, in the dayes of i security, when we k leave our love, in the time of l temptation, or of some relapse into sin. h Luke. 5. 37. 38. i 1 Cor. 3. 3. k Rev. 2. 5. l Psal. 51. 10.

Q. How shall a man recover out of a relapse?

A. By a speedy n consideration of what he hath done, renewing his repentance with sorrow and shame, o bewailing his sin before God, reforming his life, and laying hold upon his promises of mercy. n Rev. 2. 5. o Jer. 31. 18. 19.

Q. What priviledge do the Godly enjoy as soon as this life is ended?

A. Their glory then begins, for their bodies remains p in the grave as in a bed of spices, & their souls q being perfectly freed from sin, are received into Heaven, beholding r God and Christ immediately. p 1 Thes. 5. 15. q Rev. 14. 13. r Mat. 5. 8. 1 Cor. 12. 12

Q. If

A short Catechism.

Q. If this be the state of the godly, what shall become of the wicked?

A. Their bodies shall rot in the grave, and their souls to be judged to everlasting woe. s Gen. 3. 16. t Luke 16. 22. 23.

Q. When shall the happiness of the Elect be consummate?

A. At the u dreadful day of Judgment, and the general Resurrection. u Ps. 17. 15.

Q. Who shall be the Judge on that day?

A. Christ, the w Lord and King of the Church, who shall come in a most glorious and visible manner, descending x from Heaven with a shout, and with the voice of the Arch-angel, and with the Trump of God, most Royally attended with innumerable multitudes of mighty Angels. w Acts 10. 42. & 17. 31. x 1 Thes. 4. 14. 2 Thes. 1. 7.

Q. When shall he come?

A. He will most surely come; but the time z is unknown, that we might ever a watch and prepare for his coming. z Mat. 24. 36. a Mat. 24. 42.

Q. Whom shall he judge?

A. His Elect and b chosen, and all their enemies, both evil c Angels, and wicked men. b 2 Cor. 5. 10. c 2 Pet. 2. 4. Jude v. 6.

A short Catechism.

Q. Seeing many of Gods elect people, and wicked men are rotted in the Earth, how can they be judged?

A. The very same body in d substance, that at any time died, shall by the power of God be raised up, and the souls be united unto them, inseparably to bide together for evermore. d 2 Cor. 15. 42, 43, 44.

Q. What are we to believe concerning those who shall be found alive at the coming of Christ?

A. They shall be changed in the twinkling of an e eye, and so presented before the Judgement-seat of Christ. e 1 Cor. 15. 52.

Q. In what manner shall he judge?

A. Most strictly, both in respect of the person judged, and the thing for which, but yet he shall judge most righteous judgement. 2 Cor. 5. 10. Acts 17. 31.

Q. What shall be the issue of this judgement to the wicked?

A. Everlasting perdition from the presence of the Lord, to all those who ignorantly or wilfully did condemn the Gospel 2 Thes. 1. 7, 8, 9.

Q. What shall be the issue thereof to the Godly?

A Short Catechism.

4. The clear i vision of God and Christ,
endless communion k with them, and ever-
lasting / peace and glory, both in soul and
body, in fuller measure than the heart of
m in can now compr hend, or any of the
Saints injoyed before. i 1 John 3. 2. k
John 17. 24. Phil. 1. 23. / Mat. 25. 34.

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